CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] AUGUST, 1808. [NO. 8.

The way to excite men to cry earnestly to God for his saving mercy.

A SENSE of danger or distress will make men engaged to obtain relief, and excite them to make earnest application to him, from whom alone they see any reason to hope it may be obtained.

This is illustrated by a case recorded in Matthew viii. 23, 24, 25. As Christ and his disciples were crossing a small sea, whilst he was asleep, there arose a great tempest, insomuch that the ship was covered with the waves. In this alarming situation, his disciples came to him, and awoke him, saying, "Lord, save us: we perish"—As if they had said, Lord, the ship is now even covered with the waves, and we are on the point of sinking in a watry grave. All our skill and efforts to keep it above water, and bring it to land, are utterly insufficient. Unless thou interpose for our preservation, there is no hope that we shall escape with our lives. We, therefore, entreat thee instantly to arise for our deliverance.

In this instance it is plain, that the disciples considered it as a great evil to be suddenly drowned in the sea—that they saw themselves in great danger—that they viewed themselves as utterly insufficient to avert the evil, or to deliver themselves from it—that they felt wholly dependent on the power and mercy of the Lord for preservation, and saw no reason to expect deliverance, without his speedy and effectual interposition; and that they were thence excited to repair and cry to him for help, expressing their despair of life without his special aid.

But in case no tempest had arisen, and no uncommon danger had been apparent, there is no reason to suppose they would have thought it necessary to awake their Lord from his repose, or to make any special ap-

plication to him for help. Yea, if after the tempest arose, they had thought their own power and skill sufficient to prevent the ship from sinking, and to bring it safe to land—if they had felt as though they had a sufficiency in themselves, or within their reach, to avert the evil, and effect their preservation; there is no reason to think they would have thus run to Christ, and called upon him to save them.

In this instance, then, it may by clearly seen, that a thorough conviction of present danger of great and terrible evil, together with a sense of insufficiency to ward it off, or to escape it, will naturally arouse men to earnest enquiries for a way or means of escape, and to earnest cries to him, from whom alone they see any reason to hope for deliverance.

The same general truth is illustrated and confirmed by numerous other cases or facts recorded in the scriptures.

In the third chapter of Jonah we are informed, that the people of Nineveh, believing that the threatened overthrow of their city, which the prophet denounced, was from God, proclaimed a fast, and put on sackcloth—that by the decree of the king and his nobles, they were ordered to keep the fast with great strictness, and it was said to them, "Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands: who can tell if God will turn and repent and turn away from his fierce anger, that we perish not?"

Hence it is evident, that the people of Nineveh were thoroughly convinced, that their danger of speedy destruction was great—that neither they nor any human being, could prevent it, unless God was pleased to avert or withhold it—and that this conviction and sense of their danger, of their own insufficiency to avert the impending evil, and of their absolute dependence on God for preservation, awakened in them the deepest concern, and aroused them to the greatest attention, and exertion in the use of means, and to cry mightily to God for his interposition and favour. Whereas, if Jonah had preached and warned ever so much, without this conviction and sense of danger wrought in them, there is no reason to think they would have fasted and put on sackcloth, or turned from their evil way, or cried mightily to God for his mercy. Again,

From the parable of the Pharisee and Publican, in Luke xviii. it appears, that whilst the Pharisee, who trusted in himself that he was righteous, thanked God that he was not as other men, but did not ask him for any favour, the Publican, who had a feeling sense of his guilt and danger, "smote upon his breast, saying, God be merciful to me a sinner."

From these and other instances, which it is needless to particularize, as well as from our general experience, it results, that the make and constitution of the human soul is such, that mankind are excited, roused and impelled to attention, to seek and labour for deliverance or preservation from

impending evil, in some proportion to their apprehension and sense of the magnitude of the evil, and of the greatness of their danger of suffering it; and also, that their apprehension and sense of the greatness of their danger will increase, as their conviction and sense of their insufficiency to avert or escape the impending evil, and of their absolute dependence on God for deliverance, increase; and that their application and cries to God for deliverance, will be earnest and importunate, in some proportion to their conviction and sense, that it depends on his will alone, whether they shall be delivered or not, so long as they apprehend any room to hope that he may possibly vouchsafe to deliver them.

If the evil, of which any apprehend themselves to be in danger, appears small to them, a mere trifling calamity, they will not be likely to be much engaged, or to give themselves much trouble to escape it. If the evil appears great; yet if their danger of suffering it appears to them to be very small, still they are not apt to be much concerned about it, or greatly engaged about obtaining an escape or preservation from it. And so long as they verily think it is in their own power to avert or escape the evil, however great it be, or that there is a certain connection between what they are in all respects able to do and escaping the evil, it will seem to them as though their danger was small—as though they might confidently expect to escape it.

But let them be thoroughly convinced, that the evil is inconceivably great and dreadful, and that they have no sufficiency to avert or escape it—that their escape or deliverance has no certain connection with any thing which they can say or do, but depends on the sovereign pleasure of God—that unless he is pleased to interpose his power and mercy, they must unavoidably suffer it; and, like the disciples in the ship covered with the waves, they will be all attention and concern, and excited to cry, "Lord, save us: we perish"—*God be merciful to us sinners.*

From what hath been illustrated we infer, that it is very desirable and highly important, that sinners should be thoroughly convinced of their danger of *everlasting destruction*—that they should be fully sensible, that the evil to which they are exposed is inconceivably great and dreadful, and that their danger of suffering it is also great and threatening indeed.

Believers of the bible more generally appear to think it desirable and important, that sinners should be diligent in the use of means, with a view to escape the wrath to come, and obtain eternal life; and many profess to believe it of importance, that they should earnestly seek and pray to God for his mercy. But, according to what has been stated and illustrated, there doth not appear to be any ground for a rational expectation, that sinners will be engaged in a diligent and earnest attention to the ordinary means of salvation, and feelingly and earnestly cry to God for his mercy, so long as they have but little or no sense of their danger of falling shor

of salvation and perishing for ever.

If they think or feel as though the danger was small—as though it was an easy matter to escape the wrath to come and attain to future happiness—as though there was a connection between what they can do, at any time when they find it necessary, and the salvation of their souls, it may be expected, that they will go on easy and careless in the ways of their own hearts; as is the more general practice of many in the present day. Therefore, if it be really desirable and important, that sinners should be engaged in a diligent and earnest attention to the ordinary means of light and salvation—to the bible—to preaching—to religious instruction—to reading and meditation, and in earnest and importunate cries to God for help and salvation; it appears to be equally desirable and important, that they should be thoroughly convinced of their miserable, lost, and awfully dangerous state.

Though sinners in the use of means will never change their own hearts, nor bring themselves to a compliance with the gospel; yet the ideas and sense of the truth respecting God's character and their own, the law and the gospel, the character of Christ and the way of salvation, which are excited, impressed, obtained, or conveyed, in the way of diligent and earnest attention to means, are, according to God's usual method of operation, in a sense preparatory to saving conversion; and ordinarily, I conceive, that we are not to expect true and saving conversion, without something of this antecedent preparation. It, therefore, appears very desirable, and highly important, that sinners should have that conviction and sense of danger, which will rouse and thoroughly excite them to such earnest enquiry and attention. Hence again,

We may infer, that those doctrines and truths declared in the word of God, by which the real situation of sinners is brought up to view, and which are well suited to produce a conviction and sense of their danger, are proper and important to be plainly preached, and placed before them, in as clear and convincing a light as possible, however disagreeable to their hearts those doctrines may be, and whatever painful sensations they may excite in them.

There is a strong propensity in the selfish, sinful hearts of fallen men, to flatter themselves with the hope of peace and safety—of an exemption from future misery and the enjoyment of final happiness, although, for the present, they pursue the courses agreeable to them. Hence it is generally found, that those doctrines which are favorable to or consistent with such a hope, are more agreeable to many, than those of a contrary complexion. Yea, the doctrines which are calculated to bring clearly into their view, God's true character and their own, and to show them their danger and abolute dependence on the sovereign mercy of God through a Mediator, are found to be very unpalatable, and often objected against and opposed, and sometimes irritate and provoke them. Hence, some have thought it not expedient, but

rather of hurtful tendency, to preach certain doctrines, which are acknowledged to be contained in the scriptures, lest some should be provoked, and others disheartened and discouraged.

But since nothing will so thoroughly arouse and engage the attention of sinners, as a deep conviction and sense of their danger and certain destruction, unless God is pleased to interpose his power and mercy for their salvation, it is doubtless desirable and expedient, and highly important, that those doctrines and truths should be plainly preached, and placed before them in a clear and convincing light, which are suited to destroy their vain and delusive hopes—to awaken them from their dangerous security—to bring up to their view and to make them sensible of their true character and situation, of their real danger and total insufficiency to avert or escape impending ruin, without the special interposition of divine mercy.

The doctrines of the Bible, properly stated and arranged, are admirably adapted to answer these purposes.

The scriptures teach with great plainness and decision, that all mankind are in a fallen, sinful, guilty state—in fact sinners, by nature children of wrath, dead in sin, and under a righteous sentence of condemnation to suffer the wrath of God for ever; and that this awful sentence may be put in execution at any moment, if God sees fit.

These truths, if placed in the view of sinners with convincing evidence, and believed by them, must make them sensible, that their situation indeed awfully dangerous and threatening; unless they see, or think they see, reason to hope and expect the execution will not take place upon them. But some, who profess to believe these truths, appear to think, that God is so gracious and merciful, and hath made such provision by the mediation of Christ for the salvation of sinful men, and put them into such a capacity to secure their own salvation, as to be in a great measure insensible, that they are indeed in great danger of falling short of future happiness and perishing for ever.

It is true, that the scriptures represent God as being infinitely gracious and merciful; but at the same time, as wise, as holy and as just, as he is merciful and gracious. They also teach great plainness, that Christ hath made a sufficient atonement for sin, and is the end of the law for righteousness to every one that believeth; and call upon all to repent and believe, that they may be saved; and promise eternal life to every truly penitent believer in Christ, who heartily obeys the truth; and plainly hold forth, there is nothing to keep men from obeying the gospel but the wickedness of their hearts; so that if they fail of salvation and perish, they will perish through their own fault.

At the same time, the scriptures teach with equal plainness, that the awful sentence of condemnation, which is out against sinners, will certainly be executed upon them in all its dreadful weight, if they die in their sins; and that they will

die in their sins, unless they believe on the Lord Jesus Christ, with that faith which worketh by love. They likewise teach, that faith is the gift of God; and that such is the depravity of their hearts, that they will not believe, unless they are born again, of God—of the Spirit.

These plain scripture doctrines, if fully believed, one would be ready to think, might be sufficient to make sinners feelingly sensible, that their situation is indeed awfully dangerous and threatening. Nevertheless, sinners may admit the truth of these doctrines, and not seem to call them in question, and yet remain, in a great measure, easy and careless, and insensible of their danger, from a persuasion or conceit, that God hath promised to grant, or will undoubtedly grant them, all needful assistance—that all needful divine help is so connected with what they can do, that they may presume upon obtaining it; and thus feel as though they were able or had a sufficiency to secure their salvation. In this way it is probable, that many quiet their own minds, allay their fears, and extinguish or prevent the sense of danger, which would otherwise awaken in them the most serious concern and attention.

But although the scriptures assure us, that God will readily give the Holy Spirit to them who ask him for it, as hungry children ask their fathers for bread; yet they teach with great plainness, that it is not in their hearts thus to ask, and never will be, unless God puts it there; and that with respect to this, God is at liberty to do as he pleases—to show mercy or not, as he, in his infinite wisdom and sovereign pleasure, sees fit.

No doctrine is more plainly taught by Christ and his apostles, than that of the absolute sovereignty of God, in the dispensation of saving mercy, and in choosing the subjects on whom he will bestow it.

That God worketh all things according to the counsel of his will—that all things which take place, come to pass or are accomplished according to his eternal purpose—that Christ's people or sheep, whom he will effectually save, were given to him by the Father—that all those, and those only, who are given to him by the Father, will come to him and be saved—that God chose them in him before the foundation of the world, that they should be holy, and without blame before him in love; and predestinated them to the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace—that from the beginning he chose them to salvation through sanctification of the spirit, and belief of the truth—that their effectual calling by means of the gospel is in execution of this eternal purpose—that he saves them, and calls them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began——these things, these doctrines, are asserted in the New Testament, with all the plainness and decision,

which can well be expressed by words.

From these divinely revealed truths it indisputably follows, that it depends on the sovereign pleasure of God, whether sinners will be converted and saved, or not—that they can neither entitle themselves to an exemption from the wrath to come, by any thing which they can say or do; nor bring God under obligation to have mercy on them; but that he will extend mercy to them, or not, according to the purpose formed in the exercise of his sovereign pleasure, without any other guide than his own infinite wisdom and perfection.

Therefore, if sinners were understandingly and thoroughly convinced of these truths, they must feel themselves in the hands of God; and that from his sovereign mercy alone, as the original moving cause, there is any room to hope for salvation, or an exemption from everlasting destruction.

This view of their danger, and of their helpless, hopeless situation from every source except the sovereign mercy of God through the Mediator, would exceedingly tend to produce in them the greatest attention and concern, and to excite them to repair and cry earnestly to him for mercy; and, as the natural consequence, as far as is consistent with their present temper, to attend and listen to his instructions, to refrain from the ways which they know or believe to be forbidden by him and displeasing to him, and to do as he requires.

Wherefore, let those, who wish to be instrumental of exciting sinners to a diligent and engaged attention to the means of salvation, and to cry earnestly to God for mercy, use their best endeavors to place before them the before-mentioned and similar divinely revealed truths, clearly stated and properly arranged in their true scriptural light, in as plain, forcible and convincing a manner as may be, accompanied with fervent, persevering supplication and prayer to the God and Father of our Lord Jesus Christ, whose blessing is indispensibly necessary to render them effectual to any saving purpose.

PRESBYTES.

Abstract of Faber on the Prophecies.

No. VI.

(Continued from p. 255.)

THE author now proceeds to comment on the *second Chapter* of *the little book*, for substance as follows. *The Great red Dragon*, or the devil, is the main spring of the apostacy; he actuated *the two horned beast*; and this last instigated *the ten horned beast* to trample on the gospel of Christ. The idea adopted by Bp. Newton that the prophet in this chapter resumes the subject from the first propagation of Christianity, that *the dragon* is *pagan Rome*, that *the man child* born of *the Church* is *the mystic Christ*, more especially *the emperor Constantine*, that the war between Michael and the dragon was the struggle between Christianity and paganism, cannot be supported. It is inconsistent with his own statement, that the little book described the

calamities of the *Western Church;* and with *the little book* itself which repeatedly declares that it contains nothing but the history of the 1260 years. It is improbable that the prophet should resume a subject disclosed under *the six first seals*, which had been opened in their order. *The great red dragon* is *the devil :* and *not Pagan Rome*. The analogy of Scripture language forbids the application of the term *man-child*, meaning the son of the church, to *Constantine*. *Christ* and not *Constantine* was destined to rule all nations with a rod of Iron. His prolepsis of the period of 1260 years is not to be found in the language of the prediction ; and the appearance of *the dragon*, as well as of the woman, in *heaven*, shews, that the scene is in *the church general ;* and the combatants *professedly* there ; which never was the case with *Pagan-Rome*. The fact is, *Heaven* is *the church general ; the woman* is *the spiritual church ;* the same as *the temple*, and *the two witnesses*. The part of Heaven occupied by *the dragon* is *the nominal church*, or *the outer court* of the Gentiles : *the man-child* is *the mystic word of God*, formed in the hearts of believers : of this man-child the church continued travailing during six centuries, when the dragon stood before her to devour her child as soon as it was born. This he attempted, by promoting *the great apostacy ;* and by stirring up *the seven-headed and ten-horned beast* to persecute the faithful. Accordingly, *the corrupt church of Rome* revived the old idolatry, under a different name, and introduced a host of *Mediators*, besides *the Personal Word*, and locked up *the literal word* in a dead language. They of *the outer court* sat in thick darkness ; but *the witnesses of the temple* still enjoyed the light of *the word ;* for in *the spiritual Heaven* where is *the throne of God*, the mystic child remained secure. The Waldenses and Hussites in the worst times preserved *the word of God*, as their best treasure ; and it will finally break the apostacy itself as a potter's vessel. The dragon is represented with *seven heads and ten horns*, to shew, that he persecutes the woman by the agency of *the seven-headed and ten-horned beast* mentioned in the next chapter ; or *the Papal Roman empire :* with *a tail*, to denote *the corrupt superstition* taught by *the two-horned* beast, or *false prophet*, with which he draws *the third part of the stars of Heaven*, and casts them down to *the earth* ; or, causes the Christian bishops to apostatize from the faith. *The woman* flees into the wilderness for safety, where she is fed with *the heavenly manna* of *the word*, in the midst of the spiritual barrenness which is spread far and wide around.

With respect to the war in Heaven between *Michael* and *the dragon*, it is important to recollect, that the dragon is neither *the Roman empire*, nor *the Pope*, but simply *the devil ;* for this alone will lead us to a right understanding of what is meant by *his fall from Heaven to earth*. So long as Satan found *an apostate church* the best station for persecuting the faithful, just so long he continued in it : but when the witnesses were ascended into Heaven, not in Germany only, but in Britain, Sweden, and Denmark, at the reformation ; and the Papal thunders were no longer regarded, he was driven from Heaven, or *the church*, to *the earth*, as a station now better suited to the attack of the *woman*, retaining, however, his influence over the *apostate church*, though an engine of less force than

before. The earth where he took his new station was *the secular Roman empire.* No longer arrayed like *an angel of light*, he assumed the garb of *humanity, liberality, candor* and *philosophy*, and vomited forth a flood of *atheism* and *infidelity*, with which he hoped to swallow up the woman. The war of Michael and his followers with the dragon, in its predominant character was *spiritual;* they overcame by the blood of *the Lamb*, and by *the word of their testimony:* it is commensurate with the whole period of 1260 years; the great victory over the dragon was atchieved at the era of the reformation; *then the accuser of the brethren was cast down;* and thence forward he has taken his new station on the earth: a woe, even *the third woe* was proleptically denounced against the inhabiters of the earth and of the sea, *for the devil had come down to them, having great wrath, because he knew that he had but a short time.* He was cast from Heaven under the *second woe*, but his *peculiar* time, *the short time*, commenced with the sounding of *the third woe trumpet*, which began in *the year* 1792, and will end in *the year* 1866, at the close of the period of 1260 years, being only 74 years, *a very short time*, when compared with *the preceding centuries* of his sway in the church of Rome. The revival of letters in Europe discovered the absurdities maintained by the church of Rome. The mummeries of *popery* were charged upon *the gospel*, and hence arose scepticism, infidelity and atheism. These at first were confined to the higher and the literary orders, but of late years Satan has taken a wider range; and sceptical publications, adapted to the comprehension of the lower orders, have been zealously distributed, and the mass of the people have drank deep of their poison, throughout a great part of Europe, and indeed of *the whole Roman earth* where *the dragon*, had taken his station. Here he has vomited *a flood*, of mock philosophers, Germen and French, illuminated and masonic, of philanthropic cut-throats, civic thieves, humane anarchists, and candid atheists, with all the sweepings of all the streets of the great city Babylon. But *the earth helped the woman.* Congregated Europe met the infidels in arms, and notwithstanding the successes of the latter, at the peace which took place in *the year* 1801, *the earth* had swallowed up the flood. Atheism was dethroned, and papal Christianity, at least nominally, restored. Britain, because she stayed herself upon her God, has wonderfully withstood this *raging flood*; here Christianity maintains its throne; and here, as also in some other Protestant countries, *the woman* is nourished in her place prepared of God, in the midst of a wilderness of Popery, Mohammedism and infidelity. The war of the dragon against *the remnant* of the woman's seed, being at the close of the 1260 years, seems to be yet future, and will take place at *the time of the end.* It will most likely be a sort of *crusade* or *holy war.* England, as at present, will doubtless be a principal object; and it will end probably in Palestine, in *the fatal battle of Armageddon*, in the utter destruction of the combined enemies of God.

The author now proceeds to unfold the contents of the *third* chapter of *the little book*, in developing the character of *the seven-headed and ten-horned beast of the sea*, and of *the two-horned beast of the earth*, of which the following is the great out-line. The beast first men-

tioned, using the words of Bishop Newton, is designed to represent *the Roman empire*, for thus far ancients and moderns, papists and protestants, are agreed. The Bishop further pronounces truly this beast to be *a secular beast:* still, however, inconsistently with this, he maintains that this beast is the same with the little horn of Daniel's fourth beast, which he proves to be *the papacy*, a power merely *spiritual*, and as St. John identifies *the beast* with his *last head*, so according to the Bishop the papacy, *a spiritual power* is the same as *a secular empire;* this difficulty cannot be obviated, otherwise than by saying, *the pope* is the head of *the state*, as well as of *the church*, *king of kings*, as well as *bishop of bishops*. But though the popes have claimed, they never have really possessed, temporal supremacy. Had they succeeded *in establishing* such a claim, they might have been *the last head* of *the secular beast;* but history decidedly proves the contrary. Apart from this, no doubt is entertained that Daniel's fourth beast is *the Roman empire;* by the Bishop's proposition, St. John's *first beast* is *the Roman empire;* therefore, they symbolize the same power; now if *the little horn* of Daniel's fourth beast, be *the papacy* as is clear, and the head of St. John's first beast, which is the same as the beast itself, it must be the same as Daniel's *last beast*, that is, the beast and his little horn are the same, which is absurd. St. John's *first beast;* then *is the secular Roman empire*. But here will arise the question, how could St. John *prophetically* see this beast arise from the sea, when it had existed ages before he was born? To which the answer is, the beast which existed at the time of this vision, was to cease to exist as a beast, and was afterwards to revive and St. John saw him *as revived*, and he was *to practise and prosper* from *his revival* 1260 years, and then to go into perdition; accordingly, he is mentioned as the beast that *was*, and *is not*, and yet *is*, and his reign is commensurate with that of *the little horn* of Daniel's *fourth beast*, to wit, for *a time*, *times*, and *half a time*. In order to see how this beast can be said *to be*, *not to be* and *again to be*, it will be proper to observe, that *a beast*, in prophetic style, is *a tyrannical, idolatrous empire*. Such an empire is a *beast* so long as it is *tyrannical and idolatrous;* when it puts away its *tyranny and idolatry* it is no longer *a beast*, though it may still continue *an empire;* and when it resumes its *tyranny and idolatry*, it again becomes *a beast*. The Roman empire has been all this. It was originally *a beast*, it was professedly *idolatrous*, and it persecuted *the first men of understanding* mentioned by Daniel; it ceased to be *a beast* under Constantine the Great, when it became *Christian;* and it again became *a beast*, when it adopted the worship of saints and martyrs, and persecuted *the second set of men of understanding;* this he did in *the year* 606, when he made the pope universal bishop, so delivering the saints into his hand. Then it was, that the beast arose out of the sea, or the tumult of Gothic invasion, and he took his station firmly on the shore, in the year 607, when idolatry was openly set up in the old heathen Pantheon, then the dragon gave him *his power*, and *his seat*, and *great authority*.

The seven heads of the beast allude to *the seven hills* on which the city of Rome was founded, they are also *seven different forms of government*, which had arisen, or should arise, in *the Roman empire*. With respect to the six first of these, it

seems agreed, they were *kings, consuls, dictators, decemvirs, military tribunes* with consular authority, and *emperors*. The first five had fallen in St. John's days; the imperial head was then existing, and was *idolatrous;* it ceased to be so, in the days of Constantine, and in *the year* 606 became so again, when it constituted the bishop of Rome tyrant over *the church*. Thus *the beast was*, and *is not*, and *yet is*, under the same *sixth head*. This *seventh head*, in point of chronology, had not arisen, when the beast revived, still he was represented as complete in all his members. *The seventh head* is represented as *a double head*, or *the seventh* melting, as it were, into *the eighth;* and also, as *the beast* which was and is not; so powerful as to be identified with *the whole beast himself*. What power is intended, history must determine. In *the year* 313, when Constantine published his famous edict for the advancement of Christianity *the beast* was wounded to death in his *sixth head*, and ceased to be *a beast:* and in *the year* 606, when the emperor Phocas made the pope *a spiritual tyrant*, to wear out the saints, *the beast* revived; this period of 293 years *the beast was dead*, or *was not*. This interpretation of the death and revival of the beast accords with the general tenor of symbolical language. At the end of the 1260 years this beast is to be slain, never to revive; but we have no warrant for supposing that all government, within the precincts of the Roman empire, is to be at an end; thrones will remain, but they will be occupied by the saints, and after *the Roman beast* has gone into perdition, the lives of the other three beasts, seen by Daniel, will be prolonged for a season and time, though their dominion be taken away. In other words, nations which adhere to the vanities of the Gentiles will continue through the Millennium, and will constitute *the Gog and Magog* which, without success, shall attack the Christian Church, towards the end of that period, when they will be consigned to the same perdition with *the Roman beast*. Bp. Newton adopts the same general idea of *the existence, death* and *revival* of *the Roman beast*, but after all, wholly departs from it; for he maintains, that *the death* of the beast under *his sixth head* means *the subversion of the Western empire*, and his *revival*, the *rise of the Carlovingian empire*: but this cannot be true, for the sixth head of the Roman empire was alive in *the East* until the days of the Turkish horsemen under *the second woe*.

With respect to the rise of *the last head* of the beast, it must be evidently subsequent to *his revival* in the year 606, because the beast revived under his sixth head; the sixth head was then seated in *the East*; consequently his seventh head must rise in *the West*. But to go still further back, Mr. Mede supposes the *seventh* head to be *the line of the Western emperors* and *the eighth* head to be *the papacy*. But this plan gives the beast *apparently* eight heads and *really* only seven; because the line of Western emperors was in fact a branch of *the sixth* or *imperial head*. On this plan, in order to reduce eight heads to seven, he must suppose the sixth and seventh to constitute *one imperial head*, while the eighth remains distinct: but the prophet says, that the eighth head should be one of the preceding seven. Bp. Newton thinks, the Exarchate of Ravenna is *the seventh head*, and the Papacy *the eighth*, but neither can this be true; because the Bishop makes the Exarchate *one of the ten horns* of the beast; but it cannot be both *a horn*

and *a head;* at least on his own plan, because, while the emperor of Constantinople was *the sixth* head, his viceroy, the Exarch of Ravenna, could not be *the seventh;* and because, the prophet makes the seventh and eighth heads to be *one septimo-octave head*, but the Bishop makes them in fact *two*.

The truth is, *the septimo-octave head* must be *one power*, existing *in a two fold capacity;* and it must cease to be in one capacity, when it begins to be in the other. *The seventh head* must continue *a short space*, and is not to co-exist with *the eighth*, but to give place to him. The pope is thought by many to be *the septimo-octave head* of the beast. By some, that he is *one head* in his *temporal*, and another in his *spiritual*, capacity: by others, that he is *one head* as the sovereign of his own dominions, and *another*, as king of the whole world. But in addition to what has been said of the incongruity of *a spiritual* head to *a secular* beast, it is sufficient to observe, that these plans make the twofold dominion of the popes to co-exist through the whole period of their reign, and the prophet makes *the eighth* head to succeed the short dominion of *the seventh*, and in reality to be one with it, so as to constitute *one septimo-octave head.* The power, which alone will fully satisfy this description, is *the Carlovingian empire.* The subversion of the kingdom of Lombardy, in the year 774, made Charlemagne king of France, master of Italy, under the title of *Patrician of Rome.* Here then, after the death and revival of the beast under his sixth head, we behold the rise of *the Carlovingian patriciate*, the seventh independent temporal head of the beast: this head however, was to continue but a short space; accordingly we find that 26 years after, in *the year* 800, Charlemagne assumed *the imperial dignity*, which dignity has ever since been borne by a prince within the limits of *the old Roman empire;* and has ever since given him precedence over *the ten horns* by constituting him in a manner their head. Here then we behold the rise of *the septimo-octave head of the beast.* As king of France, Charlemagne was but *a horn* of the beast: as emperor of the Romans, he was its *last head:* nor is it absurd, that he should be both a head and a horn of the beast in different capacities. This power in the days of Charlemagne was commensurate, either by actual sovereignty, or acknowledged supremacy, with the whole beast; and he *really possessed*, what the popes *only ineffectually claimed;* and this power though now diminished, is still the head of the beast, as truly as the imperial power, under the sixth head, was in the days of *Augustulus.* The beast was to practise and prosper *forty and two months*, the same period as the dragon had to persecute the woman; the persecution is the same: the dragon is *the author*, the beast the instrument. The Roman world worshipped the dragon and the beast by obeying them rather than God. The beast blasphemed God and his people, by supporting idolatry and persecution; and would prevail against the Saints, during the whole period. *The Roman beast* still retains all the characteristics of *a beast*, and in this state he will finally go into perdition, on account of the great words of *the little horn.* The prophet concludes the account of this great enemy of God and his church, with words of comfort: "He that leadeth into captivity shall go into captivity, he that killeth with the sword, shall be killed with the sword," which in

time, God will verify, in the salvation of his people, and in the destruction of his enemies.

[To be continued.]

Advice to Youth.

(Continued from p. 155.)

GOD *so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.* From this passage of inspiration it is very evident that all believers in Christ shall have *everlasting life:* and it is as evident that all unbelievers shall *perish.* It is also written, *He that believeth shall be saved, but he that believeth not shall be damned.* It is therefore, precious youths, of infinite consequence that you believe in Christ. If you do not, you will lose *eternal life*, and must suffer unutterable *wo*, for ever. Think, of the boundless love of God in giving his only begotten Son to die for the world ; to die for your precious souls and let the thought thereof, put you upon seeking that which will secure to you the favor and enjoyment of his Son Jesus Christ. Permit me

4. To advise you to *read* the Bible *much.* This book was given by inspiration, and contains what is of the highest importance for men to know. It makes known the true character of God, and his dispensations of mercy to the world. From *it* we learn what we are, and what we must be, to be saved. In it you will find the best advice that can be given you. And it is the advice of your Creator and Benefactor. Into this volume, you are to look that you may find the path to heaven : for it is a map pointing out to wandering sinners the direct way to the celestial Canaan, to the Zion above. It *is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* It has been the means of opening the eyes of blind sinners and of enlightening their minds : and accompanied with the influences of the Holy Spirit, it has *been quick and powerful and sharper than any two edged sword*, and made millions *to rejoice in hope of the glory of God.* You are to read it, that you may be better neighbors, citizens and companions than those ever can be, who are ignorant of its contents.

When you open this volume, remember by all means that it is the word of that Being who created and will soon judge you —whose voice causes the pillars of the earth to tremble—whose Son died that sinners might live and to whom you are amenable for all your conduct. You must take care that you do not read it with the same indifference with which too many youths, look over a novel or an idle story ; that you do not think and speak of its contents, with indecent levity and familiarity, nor suffer your attention to be diverted by every trifle which intrudes itself; because this would be to offer insult to him whose mind it declares and of whose awful majesty and glory it bears manifest signatures. But when you take it

in your hands, to read or peruse, do it with a composed, solemn frame of mind. Let the language of your thoughts be, Oh how holy and venerable is this volume which I take in my hand! It was dictated by unerring wisdom—sanctioned by the highest authority in the universe—and contains the message of life or death! It is that law by which I must be judged! Never sport with God's holy word. Those that jest and sport with it, expose themselves to a punishment which will make them serious and sad for ever. If you neglect your bibles, to read other books, you throw away a diamond to pick up a pebble: and at the final day, your neglected bibles, will appear at the bar of God witnesses against you if impenitent and pronounce you *accursed.* Be careful then to read and love them not a little. No Christian on his dying bed, was ever heard or known to lament and condemn himself that he had read his Bible *too much;* but millions of dying youths and grey headed sinners, have lamented and condemned themselves that they had read it so little, or none at all. Do you intend to be wise and happy? Read then daily the word of God, with seriousness and prayer. The pious of all ages and conditions read it thus; and it cannot be improper for you to do likewise. Read it that you may know whether God is your friend. If he be, it is of no avail who is your enemy: but if he is your enemy, it is of no avail who are your friends, for none can deliver you from his wrath.

5. Set no motive before others to induce them to do evil.

"*One sinner destroyeth much good.*" Yes, with his subtlety, address and fluency of speech he leads youths into the path of error and destruction, and occasions a flood of tears and much unhappiness in families and neighborhoods. Has he not an unfeeling and depraved heart who can set a motive before another to seduce him to do evil?—Would you wish for such a companion? Would you trust your character, your virtue, your souls, in the hands of such an one? If not, then be not such yourselves. Shall they who are young, labor to seduce one another, and thus offend their Maker and expose themselves to eternal misery? Is it not beneath their parentage, their dignity, and the worth of their souls, and contrary to the divine law to do it? There is no good motive for doing it. If you tempt them to do evil, their blood will lie at your doors and you will receive the greater torment. Seducers must have the most intolerable place where the fire is *never to be quenched.* How careful then should you be, lest you do something that shall tempt your companions to sin! Forget not, that youths are easily corrupted, by evil examples, or by arguments and that by them the seducers and the seduced may lose their souls. Also, remember that it will give you no pleasure hereafter to have been seducers. Was it any pleasure to Dives that he had encouraged his brethren to do evil? Will it alleviate your woe to remember when in torment that you once

deceived this companion, or seduced that acquaintance ?

6. Avoid evil companions, and frequent the company of pious youths and godly people.

An ancient heathen said "*evil communications corrupt good manners ;*" and because of the truth and importance of the saying, the apostle was inspired to insert it as a part of God's word. "*He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*" Those who choose and frequent the company of the immoral manifest their folly ; and are most certain to pierce themselves through with many sorrows and at last, to be the companions of fiends. Will not such as prefer evil companions be soon despised and neglected by their virtuous acquaintance ? Will they dare to lift up their heads in the presence of the virtuous ? Will not their consciences tell them, that they are not worthy of the society and esteem of the pious ? Are not those who consent to associate with the profane and immoral, preparing to sell for nothing, if they have not already done it, their virtue, their good name, their present and endless peace and happiness ? Evil company is a river of hell, upon which if you sail you will, unless heaven prevent, be carried down the stream, till you are lost in the ocean of damnation. Avoid it, as for your life.

The company you keep will form your characters. If you associate with the profane you will be profane ; if with gamesters, you will be gamesters ; if with sabbath breakers, you will be sabbath breakers ; if with thieves you will be thieves—you cannot but imbibe the principles of those with whom you associate, therefore be entreated to avoid evil company, and frequent that of the pious and prayerful. By doing this you may hope, for reputation, wisdom, influence, esteem, and rational enjoyment, and finally a mansion of glory in heaven. Remember ye immortals, that you must die, and prepare to meet your Judge in the days of your youth.—Choose that *good part which shall never be taken away from you.* Hear the counsel of the pious and prepare to exchange all earthly things, for the entertainments and felicity of heaven.

NEOS.

Letter to W. P.

May 6th, 1808.

MY DEAR W. P.

WE live in a period of the world, more eventful than was ever witnessed before. To the politician, the scene is not only new, but gloomy. On what side soever he turns, all is dark, all uncertain. *He waits for light, but behold obscurity ; for brightness, but he walks in darkness.* In contemplating the mournful picture, which is presented to his view, he sees Europe enveloped in war. The events, which have occurred, within a few years, in that portion of the globe, are calculated to excite detestation of the past, and fearful expectation of the future. During a short period, thousands of souls have been

forced from the world, appeared before God, and, it is to be feared, have peopled the world of perdition. How many fields have been fertilized with blood; how many, with the bodies of the slain? Where is the nation of which we can say, "It has peace and safety!" Of many, which a short time since were flourishing and happy, it may now be asked with mournful emphasis, "Where are they? What do they present to our view?" An aceldama, a field of blood, an heap of ruins, a nation of widows and orphans. Europe, indeed, exhibits to our view a clashing, confused world; and when it will be settled, and peaceful, is an enquiry, which, though immensely interesting, must yet be made in vain. A particular description of the several countries which compose this quarter of the globe, would render the picture more gloomy as it would be more complete. But knowing you to be well acquainted with the present situation of these countries, I forbear, and pass to our own. Here we have brighter prospects. Would they were more bright. Yet even here, we must *rejoice with trembling*. We are threatened with war, and we richly deserve it, with all its horrors. In the profusion of blessings, which we have enjoyed, we have been ungrateful. Like Jeshurun *we have waxed fat, and kicked. We have forsaken the God that made us, and lightly esteemed the Rock of our salvation.* While we see the vials of wrath, which Europe has long been treasuring up for this day of wrath, poured out upon her, we have reason to fear that we are preparing for a similar *revelation of the righteous judgment of God.* Yet in the midst of these *judgments, which are abroad in the earth, some of our inhabitants are learning wisdom.* Many have already commenced their journey toward the Paradise of God, and we have reason to hope, their number is daily increasing.

With what different eyes does the politician and Christian view these interesting scenes? The former thinks it a convulsion of nations unknown before, and finds its prime cause in the ambition of men; the love of interest and power. The latter believes it to be the great day of the battle of God Almighty, which is to precede the glorious morn of the millennium. Tho' he mourns for the misery of the world, yet he mourns, not only with hope, but with perfect assurance that these sufferings are links in the chain, which bind together the best interests of the universe.

From the brief view, which I have taken of present appearances, I doubt not among the many reflections, which will naturally arise, the necessity of an immediate preparation for a glorious resurrection beyond the grave, will not appear the least important. If the *earthly house of these tabernacles* is daily liable to be *dissolved*, and more especially so, in this convulsed state of things, how important is it, that we should have *a building of God, an house not made with hands, eternal in the heavens!* Never were there stronger motives presented to our minds, to render us attentive to religion than at the pre-

sent time. Especially are these motives strong, to persons of our age, who, were any called to be active in the service of their country, should undoubtedly be the first exposed. In view of all these thing, we ought anxiously to seek *an hiding place from the wind, and a covert from the tempest.* Religion presents us with an *hiding place*, exactly suited to our necessities. It does not indeed destroy the power of pain and sorrow in this life, but it sweetens them with the assurance that they are necessary to ripen us for the *inheritance of the saints in light.* It informs us that *these light afflictions are but for a moment;* that they shall cease when they have drawn our affections from this world to God, and that they *shall work out for us a far more exceeding and eternal weight of glory.* Assured that *every thing shall work together for good to them that love God*, the humble believer in Jesus hears, with joy unspeakable, this kind invitation of his heavenly Father: *Come thou, enter into thy chamber, and shut thy door about thee: hide thyself as it were for a little moment, until the indignation be over-past;* and while he hears, he accepts, with this thankful acknowledgment; "I neither can nor desire to go elsewhere, *for thou only hast the words of eternal life.*" With what singular propriety and force, did the Psalmist exultingly exclaim: "*In the Lord put I my trust; how say ye to my soul, flee as a bird to your mountain?*" Why should I flee? Founded upon the Lord God, my safety is as secure as his throne.—*Neither life nor death, things present, nor things to come, can separate me from the love of God, which is in Christ Jesus my Lord.*

No, my friend, the Christian has nothing to fear. Should he die, he dies, to live for ever.—Should he suffer, though these sufferings are *not joyous at present, but grievous*, yet he knows they are ordered in infinite mercy, and will ultimately *work out for him the peaceable fruits of righteousness.*

God is, in a peculiar manner, calling in his elect. Those, who are now left, have much reason to fear, that they shall be left for ever, to reap the rewards of their iniquity. O, be entreated then to *lay hold on the hope set before you in the gospel.* Say not, I cannot come. Will this soothe your pains in that day, when God shall render *tribulation and wrath* to his enemies? *While you are a prisoner of hope, turn to the strong hold.* Let the happiness of heaven invite you, and the pains of hell drive you to the throne of grace. *Stay not in all the plain.* Our time is short. May we so improve it, *that when he, who is the believer's life, shall appear, we also may appear with him in glory.*

S. T. H.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE AND RELIGIOUS INTELLIGENCER.

Explanation of Scriptural Types.

(Con. from Con. Evan. Mag. Vol. VII. p. 440.)

No. XIV.

*Moses, the holy nation of Israel, and Canaan, Typical.**

IF we perceive a resemblance between Moses and Christ,

* In the introduction to this work,

in their descent, each arising from the midst of his brethren: In their perilous situation, in their infancy, each being exposed to immediate death, by an unrighteous and inhuman decree; Moses, by the mandate of Pharaoh; and Christ by the command of Herod: In the signal divine interposition, by which each was preserved from instant extirpation; Moses, by the ark of bulrushes; and Christ by being conveyed to Egypt: In their reception in their public offices, each being rejected; Moses, by the Israelites, demanding, "Who made thee a ruler and a judge?" and Christ, by his own who received him not: In the support of their divine missions; each confirming his own by the mighty signs and wonders which he wrought: In the reproach and censure which each received; Moses, for his Midianitish wife; and Christ, for eating with publicans and sinners, especially for espousing the Gentile church: Yet it is not with respect to these concomitant circumstances, that we are to consider Moses as a type of Christ. Moses was peculiarly a type of Christ in a relative capacity, in relation to the nation of Israel, and in relation to this people, with reference to another object—their possessing the land promised to their fathers. And Canaan from the amenity of its situation, the salubrity of its air, the fertility of its soil, and the delicousness of its fruits, milk and honey, the glory of all lands, was a type of heaven. As the nation of Israel was typical, it will be proper to consider this typical representation in connection with Moses. The children of Israel were typical of the Christian Church in connection with Moses, not in being a *chosen* people, as the church is *elect*, according to the fore-knowledge of God the Father—Nor in the paucity of their number, being the fewest of all people—Nor in the heads of the tribes, the twelve patriarchs, as the church is built upon the twelve apostles of the Lamb—Nor in multiplying from small beginnings to a great nation, as the church will increase to a great multitude, which no man can number:—But,

I. In their bondage and misery, through the oppressive tyranny and cruelty of Pharaoh king of Egypt.

In Pharaoh, that proud and insolent monarch, exercising a cruel and usurped authority over the Israelites, and refusing to let them go, at the instance of Moses, we have an impressive representation of that old serpent, the devil, exercising an assumed right and power over the church of Christ, and its members, in their native state, and refusing to liberate them, on the demand of their rightful lord and proprietor Jesus Christ. In the servitude and misery of the Israelites in their Egyptian bondage, we see the vassalage and wretchedness of the church under the dominion of sin and

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scriptural types were considered as general from Adam to Moses—and particular in that religious system which he established. It might accordingly be expected that the second part would commence with Moses, but as that system was adapted to a settled state, the first part will be continued under Moses and his successor.

the powers of darkness. In the mission of Moses to bring the Israelites from the house of bondage, we see, typically, God sending his Son to deliver his spiritual Israel from the dominion of sin and Satan. In Moses, effecting the deliverance of Israel according to the flesh, from their grievous servitude and the furnace of affliction, by an outstretched arm, by mighty signs and wonders, and giving them relief and rest from their adversities; we see Christ, by the stupendous miracles which he wrought, by vanquishing the powers of darkness, accomplishing a glorious deliverance for his church from its spiritual enemies, and giving it spiritual rest and peace.

II. In Moses, as God's prophet, receiving his instructions and communicating them to the nation of Israel, we have presented to us typically, that teacher who came from God, and spake as man hath never spoken; that only begotten Son who is in the bosom of his Father, and who with such an affecting lustre hath revealed the eternal counsels of his wisdom, love and grace to his church and the world; speaking as the Father gave him commandment. Moses truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

III. In Moses, as king in Jeshurun, and giving laws to the Israelites, especially erecting a tabernacle, instituting ordinances of divine service, consecrating a priesthood, and appointing a system of meats and drinks, of divers washings and carnal ordinances imposed on them till the time of reformation, we have typically exhibited, Christ the king and head of the Church, erecting a spiritual temple, a habitation of God through the spirit, prescribing spiritual sacrifices, acceptable to God through himself, requiring holy worshippers, who worship God in spirit and have no confidence in the flesh, and enacting a system of holy laws and regulations, for all the subjects of his spiritual and holy kingdom.

"The law by Moses came,
"But peace, and truth, and love,
"Were brought by Christ (a nobler name)
"Descending from above."

And let us solemnly respect the apostolic caution, "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, *much more shall not we escape if we turn away from him that speaketh from heaven.*"

IV. In Moses, exercising the office of mediator between God and the nation of Israel, we have a representation of the mediator between God and men, the man Christ Jesus.

As God gave instructions to the Israelites, by Moses, he hath in these last days spoken to us by his Son and as he ordained the law for Israel in the hand of Moses as a mediator, so hath he instituted the ministration of righteousness, the glorious gospel, by the mediation of his Son, Jesus Christ.—When the Israelites rebelled and provoked God to anger, Moses mediated and turned away his wrath, that he destroyed them not; so

when man sinned and exposed himself to God's awful vengeance, Christ appeared as mediator, and delivered him from going instantly to the pit by offering himself a ransom. Especially hath he effected a reconciliation between God and his church--particularly as, when the Israelites in the wilderness, by their idolatry, rebellions, unbelief and refractory conduct, provoked God to reject and destroy them, Moses interceded for them and appeased his displeasure; so, when the Israel of God, the church, or saints, by their unbelief and murmurs against God and his Son, provoke him to abandon and destroy them, Christ intercedes for them, that they perish not, and they are saved to the uttermost through his prevailing intercession. If any man sin we have an advocate with the Father, Jesus Christ the righteous—And as, when the Israelites in Rephidim, through the lifting of Moses' hands, obtained the victory over Amalek; so the church, so Christians, through the intercession of Christ, in their contests with their spiritual enemies, are more than conquerors, and always triumph.

V. After the Israelites were delivered from the oppressive tyranny of Pharaoh, and their Egyptian bondage, they did not instantly enter the land of promise. They must traverse a howling wilderness, be reduced to perilous situations, realize many wants and distresess, and experience many seasonable interpositions and deliverances: and thro' this dreary desert were they conducted, from these dangers were they delivered, by Moses, instrumentally, as their guide and Saviour: So the church, through the gracious promise, virtually delivered from the dominion and consequences of sin, did not immediately receive the promised savior, and possess its evangelical state and blessings. Long time must it grope in the obscurity of types and shadows, and see through a glass darkly. To many and extreme dangers must it be exposed, many despondencies and obstacles must obtrude themselves, and many trials of faith and patience must occur—but through all these did Christ, its true Moses, guide and conduct it, and from all its perilous situations did he preserve and save it.—In all its afflictions he was afflicted, and the angel of his presence saved it; in his love and pity he redeemed it, and he bare it and carried it all the days of old; having instructed, disciplined, matured and prepared it for evangelical privileges and blessings, by the legal dispensation and its concomitant events, as the law was a school-master, and the child is under tutors and governors until the time appointed of the father. As Moses conducted the Israelites to the borders of the promised land—so Christ conducted the church through the old testament dispensation to the period when it should receive a better covenant, established by better promises, and enjoy evangelical rest and peace.

VI. The Israelites, redeemed from their Egyptian bondage, did not directly possess the lot of their inheritance. Their Canaan was far distant, and they must attain it by traversing a

great and terrible wilderness, in which were fiery flying serpents, and scorpions, and droughts, in which they must realize many sufferings and wants, and in which their fortitude, faith and patience would be put to the severest trial: So the Israel of God, Christians, emancipated from their spiritual bondage, do not instantly enter into the better country, the heavenly Canaan.

With them it is equally true, and they may sing,

"Thus when our first release we gain,
"From sin's old yoke and satan's chain,
"We have this desert world to pass,
"A dangerous and a tiresome place."

Thay have to meet many temptations, experience many spiritual desertions, endure many conflicts, and contend with many difficulties and despondencies, by which God will humble and prove them as he did Israel, that he may do them good in the latter end. But Moses, instrumentally extricated the Israelites from their embarrassments, supplied their wants, sustained and conducted them through the wilderness to the land of promise; so Christ guides his church, Christians, through the spiritual wilderness, their toilsome pilgrimage, sustains them in all their spiritual despondencies, supports them in their spiritual conflicts, and ministers spiritual refreshments to their fainting spirits, preserves them from the gins and snares laid for them by their spiritual enemies, and brings them to the 'Canaan which they love', even to a city which hath foundations, whose builder and maker is God.

VII. The man Moses was very meek—and the lenity and composure with which he sustained the insurrections, murmurs and reproaches of the Israelites forty years in the wilderness, represent affectingly, the mildness and patience with which Christ endured the contradiction of sinners against himself; and especially the tenderness, condescension and forbearance which he exercises towards his people amidst their unbelief, murmurs, dejections and the numerous and aggravated provocations given him to abandon them, and swear that they shall never enter into his rest, until, loving them to the end, he brings them to that better country, comforts their hearts, and wipes away all tears from their eyes.

Moses verily was faithful in all his house as a servant; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end.

Many Israelites, who left Egypt for Canaan perished in the wilderness; and many who profess Christ will fall after the same example of unbelief. Let us therefore fear, lest a promise being left us of entering into rest, we should seem to come short of it. Amen.

[To be continued.]

From a young Lady to her Minister's eldest Daughter.

IT was your distinguished lot to descend from parents,

who, as soon as you had being, gave you up to their God. Your father, when he first embraced you, exclaimed, "Oh, that my child may live before thee!" And in a similar manner were you frequently dedicated while you lay in the arms of your mother. Before you had lived three years, you could lisp the name of your Maker, the first set of catechisms, an infant's prayer, and some scripture incidents. Yes, you were fostered in affection, and born to be loved. Maternal toils cultivated your opening mind, and prepared it for later tuition; conducted you from the nursery to the care and instruction of a pious governess.

Another tender and vigilant eye watched over you: need you be reminded of those anxieties? Can the favorite object of a father's solicitude, forget his look, his smile, his warm commendations, or the mild tone of his reproving voice? All his evening leisure from public duties, is passed in conversation with their mother, and the improvement and diversion of his little ones. The youngest has a place on his knee, while the rest gather around him. When he has wished them a night's repose, and his children have retired, the pleasantest hour is closed; and whether he returns to his study, or remains in the parlour, he breathes an affectionate prayer for you all. These were mercies which you early enjoyed. "Live in love" is a daily injunction. You learn it from the family altar, and see it transcribed in eminent example.—Disputation and the feuds of domestic strife, are banished your peaceful roof. Good will and social harmony pervade the happy dwelling.

Taught to kneel together, your joys and sorrows are mutual; sympathy glistens in every eye, and penetrates every heart. Praise ushers the welcome morning, cheerfulness hails it, and the sabbath is enjoyed as the rest of the soul. Attendance on public worship forms only one of your privileges on that sacred day. The expostulations of the teacher are affecting, are impressive, and win the sheep of his flock, while the lambs are borne on his bosom; but for you, the still stronger yearnings of a father are felt, and his tears in secret flow. How often, as he leads you by the hand from the house of God, does he repeat his text, and talk to you of the Saviour who said, "suffer little children to come unto me," and after supper, when assembled for the evening sacrifice, how tenderly does he admonish, and address you. Ah, don't you recollect the night when he heard you singing, "Lord teach a little child to pray," with what transport he clasped you, and carried you into his closet? He indulged the hope that this was a presage of your future happiness, and cherished the expectation, till disappointment obliged him to relinquish it.

You are now, my dear girl, capable of understanding your true interest. Know then that you are singularly favored of God. The food furnished for your weekly supply, would feast the desolate offspring for months. They hunger and thirst after it, and will you loathe

the bread of heaven when pressed to your lips? Poor creatures! They only ask for the children's crumbs, and will you vacate your seat at their table, to eat the alien's husks? Will you perish in the land of Goshen, and starve on the abundance of plenty? Will you wander from home, and exile your soul from the covenant promise, to riot with prodigals, live a rebel, and die accursed? Are you determined to rend the hearts of your parents, which are still indulgent, still beating for you?—Would you throb their pillow, and pain their death bed?—Would you employ their expiring breath in imploring mercy for you? Would you extort their last sigh; agonize their last entreaty; roll back their lifted eyeballs; chill the damps of death; dislodge their committed spirits, and bend them over an impenitent child?—Would you forfeit their parting blessing? or be excluded when they say, "I ascend unto my Father and your Father; unto my God and your God?" Could you bear such a scene;—such a chamber;—such a funeral?

Methinks I hear your shriekings. "Oh, barbarous deed! I bow down their hoary heads with sorrow to the grave;—not wintered by time;—not silvered by age, but prematured in grief. Oh, to hide from myself! Oh, for a refuge from thought!"

To proceed on the suggestions of fear.—These vain imprecations allay the relentings of conscience, and return you to the caresses of a dissipating world. The parents of whom you were unworthy lie with the dead, and may die to your remembrance, but they live in heaven, and you must take another view of them, ere your destruction be sealed. Yes, the temple of God will soon summon you to the dreaded meeting, and force you before an assembled universe—no mountain is permitted to fall, and the rocks are forbidden to cover you.—There stands your glorified mother in the act of presenting your brothers and sisters, while your Father's honored brows shine with a larger crown of rejoicing. Fain would you cling to them, but the rejected, and now rejecting hand of a Saviour is stretched between you. Fain would you sink, and begin the everlasting wailings, but you must wait till the book is opened and your judgment pronounced.

The ties of nature, when unstrengthened by union of soul, and union to Christ, dissolve at death; else the blessed must be pained at the severing of husband and wife—parent and child—brother and sister. While on earth, all who are at the right hand of the Judge, longed for the salvation of sinners, and especially for those with whom they were tenderly connected. Now that anxiety has ceased! He who "hath on his thigh, and on his vesture a name written, King of kings, and Lord of lords," is their elder brother. Now, the glory of God is dearer, far dearer than even the salvation of man. Now, they are nearly allied to their Judge, and when he cries, "Depart," they would not have the sentence revoked. I look into the regions of despair, and search

for the most miserable object. It is a lost child of believing parents. She exclaims, "How have I hated instruction!" Self-ruined, self-destroyed, she recounts a mother's pangs, and recollects how the tide of her tears streamed an ocean of love; while the remembrance of a father's urgent entreaties, and the warning accents of a spiritual watchman, wring her soul with anguish.

I cannot, my dear friend, see you cast away at the mouth of the haven, nor leave you to dash on the perilous rocks of so dangerous a shore. An able and gracious pilot flies to your relief. Accept of his rescue, and enter that ark, which no tempest can ever destroy.

Although the harvest approaches, as yet it is summer: the seed is plentifully sown, may the embryo blossom here be soon unfolded, and the ripened produce be hereafter reaped.

Hope is sustaining, otherwise, I assure you, my pen had trembled with my heart. You were nurtured in human kindness, and your affections are awake to impression; shall I tell you then the piteous tale of a friend of mine, and paint you a picture of real and existing affliction. The powerful effect of early and acute conviction induced most ardent desires for a pious parent, and if that first wish included a second, it was to become acquainted with the much esteemed shepherd sent to arrest her straying feet. She enquired the way to Zion, but lingered at the entrance door. Discouraged by the dangers of pilgrimage, alas! she turned her face, and went back from the encounter. Ignoble is the shame, and guilty are the fears, which lull the whispering monitor with procrastinating excuses, "I will hear you to morrow. Who can traverse the thorny maze without an interpreter? Who can emigrate from his native country, and become a foreigner from choice? Where is the voyager harbored? Where is the guardian protector? Where is the victory ensured?" Fatal reasonings of a deceitful and desperately wicked heart! Fallacious debatings! How is the guilty mortal "bewildered in her own deceivings!" Be the more resolute; take the "kingdom of heaven by violence," and confide in him who is "able to save to the uttermost."

She however deferred a decision, and neglected to own it when made. The marvellous dealings of almighty grace were hid in unworthy concealment for several years, and during that time she was in the school of adversity and accumulated trial. Tokens of the divine displeasure were continually appalling her, for fearing to profess Christ before men. She longed, she prayed for emancipation from this spiritual slavery. Oh, said she "that my altered countenance would speak my anguish. Have pity upon me, have pity upon me, O ye my friends, for the hand of the Lord hath touched me. Let the strong cease their boast of strength, and let the young when they behold me, remember that their sun may also set at noon."—Enough has been said to prove her highly criminal, and she was sorely chastened for perseverance in known sin. But, "though he

cause grief, yet will he show his great compassion;" and the Lord after a while unlocked her prison, loosened her silenced tongue, and bade her make known her situation, to one of the Fathers in Israel. Relieved by thus communicating her feelings, and charmed with the acquisition of her new friend, she took courage, and dedicated herself to God. One interrogation long saddened her faith: "How shall I put thee among the children" was demanded? and she had nothing to answer, but "all things are possible with thee." Seeing herself justly disclaimed, and cast out of the kingdom, she lay down at the threshold, and kept pleading, "Truth, Lord, yet the dogs eat of the crumbs." Suffice it to say, that she wrestled and prevailed.

The sequel is affecting, and reserved for a period yet future; all conflict being ended, and her history finished, she will then be happy to resume it where I have left off.

The difficulties here related, formed no excuse, nor appeased the incensed wrath resulting from disobedience; but you have no obstacle to oppose, no hindrance to surmount. The being a daughter of Christian parents, does not indeed entail inherent merit, nor give a title to the favor and friendship of God. You partake in a nature of depravity, are greatly polluted with sin, and the express influences of the Holy Spirit are necessary to renew your corrupt heart; you must seek acceptance through Christ's mediation, and implore forgiveness in his name. But although no religious advantages can effect conversion, they may be the means of facilitating your return to God.

Reflect, my dear girl, on the important value an immortal soul bears in the scale of eternity; created to enjoy endless happiness, or to endure endless misery; and let me beseech you, by the pangings of a beloved father and mother, by their earnest supplications, by their daily cries at a throne of grace, to take their God for yours. With no common sensations, I wait your assent to let me introduce you to their confidence: Promise me at least that if you feel the smallest emotion, while reading this letter, you will not refuse them the pleasure of fanning the kindled spark. At all events, go and delight your good Father, grieved at the misconduct of a backsliding individual; pierced at the obduracy of a hardened sinner; or drooping perhaps at this very moment, on some unhopeful appearances discovered in your behaviour; go and gladden his melancholy hour. Say, "My father, I want to be more endeared to you: take me to your inmost heart: take me, will you, to your dear Redeemer?" Speak to him thus, and he will bedew you with his most joyful tears: he will pray with you, and for you.

My paper is full, and I have only time to resign you to wiser conductors; to the guidance of a father, to the counsels of your father's God. May he bless you!

Affectionately and tenderly
Yours,

ELLEN.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

IF it is thought the following transcripts from the writings of a pious woman in Connecticut, who died several years ago, will be in any measure, edifying or comforting to the friends of Zion, you are requested to publish them in your Magazine.

CYRENO.

MISS C— was born of reputable parents who were able to do little towards educating her in a fashionable manner. Her fertile mind, however, acquired a decent education at a common school. Her natural disposition was amiable; she being never disposed to murmur or repine at the many adverse scenes through which she was called to pass. At the age of about twenty she was convinced of sin, and hopefully had a work of divine grace wrought in her soul. She made a public profession of religion and appeared to walk in all the ordinances of the Lord. A number of years after her first experience she writes the following account of herself:

"After a number of weeks of great exercise in mind, without any right views of God, on a certain evening I beheld the Lord Jesus in all his beauty and glory. The book of Solomon's Song was then opened to my view fair as the moon, clear as the sun, and terrible as an army with banners. I could then believe and was satisfied. My soul was so enraptured with divine things if I had then been burning at the stake I should have felt no pain. But like Peter's vision on the mount, the view was soon gone, and my soul mourned the absence of the comforter. But soon it pleased the Lord to give me a view of the *righteousness of Christ*.— Truly it was lovely, beautiful and exceedingly desirable. I longed to be clothed with the lovely robe. I was so delighted with the perfect righteousness of Christ that the idea of self-righteousness was painful."— After considerable time and much complaint of darkness and sin, she thus writes, "I see and feel the power and truths of the word of God which I know will abide for ever. I feel that Jesus is the bread of life, which, if a man eat thereof, he shall live for ever. And how happy to enjoy his countenance! I see the unspeakable happiness of loving, serving, and obeying the blessed God. I feel happiness beyond the power of language to express.

After some time had elapsed, she again writes, "I was left to lose the lilly road and wander in darkness. At length hearing a sermon from these words, "Yet I have set my king upon my holy hill of Zion": my soul was enraptured with a view of heaven. It was a visit from the heavenly dove. What joy it would then have been to have left the body and for ever been with Christ. O, how Christians long at such times that all may come and partake of the waters of life. I again lost my view of Christ, and although I read my bible every day, and found many things comforting and strengthening to my soul, yet I had no view that was satisfying, for more than twelve months. One Sab-

bath evening, as I was meditating on divine things, it pleased the great and glorious God to draw me to himself, and it seemed as though I was in heaven. I felt that God was every where, and I could wish for nothing more. Jesus again appeared altogether lovely, the chiefest among ten thousands; O happy, happy hour! It is Christ that came down from heaven, and laid down his life for the world! Yes, he bled and died on mount Calvary, and from him we receive this bread of life. If ye love me keep my commandments. How reasonable my soul! Hold him fast in thine embrace!!"

Miss C—, for a number of years, had a very infirm and feeble frame, together with many severe strokes of divine Providence, which she endured with much apparent submission and patience. Her discourse was mingled with much caution, seriousness, and solemnity; and she appeared in some good degree to have her conversation in heaven, aiming to depart from iniquity, and desiring above all things, to adorn the doctrine of God her Saviour. Jesus and him crucified, was her dearest theme. Her peculiar attachment to public worship and divine ordinances often induced her to exhaust her feeble frame, almost beyond her ability to appear in the house of God. Notwithstanding the bright evidence of her friendship to Christ, she was often ready to doubt the sincerity of her religion. About seven years before her death she was brought very low, but recalled from the verge of the grave to experience new conflicts. The adversary was permitted to assault her with trying temptations. In this situation the most melancholy ideas seemed to her like solemn realities. Often describing the joys of heaven in the most animating language, she would in the most bitter manner lament that she must forever be deprived of them. After remaining in this situation about a year, to the great grief of her friends, it appeared by degrees to wear off; and the happy season of an unusual attention to religion commencing the following year in that vicinity where she lived, she was delighted with religious meetings. Her views of Jesus as the chief among ten thousands were again very clear.

As she had drank largely of the spirit of Jesus, so she seemed to possess a good understanding, and was blessed with a very retentive memory, which enabled her to converse upon divine subjects with a very pleasing solemnity, mingled with a sublime, dignified sense of truth. These things attached many pious people to her company, which was truly edifying. She appeared to have learned of Jesus to be meek and lowly; and to be of a humble temper of mind, united with a peculiar spirit of charity, peace and candor. She often inculcated this truth, that the spirit and temper of Christ was what constituted a Christian.

For about eighteen months before her death, her feeble frame was fast consuming away, and her faith and patience apparently brightening. Her mind was fixed upon divine things, as may be seen from the following

extract of a letter written in her last sickness :

" Truly it is with pleasure I use my pen to converse with one whose theme is the wonders of redeeming love. O my friend, whatever in this world we possess, whether it be riches, honors or pleasures ; if it please the great God to discover to us one glimpse of his glory, one ray of light from heaven, how quick do we forget ourselves and all our earthly possessions ! We are lost in the boundless ocean ! The soul then feels as though it had nothing to do but to adore, worship, and serve the living God. The young convert is weaned from all things below the sun. He soars aloft and would fain join with seraphims and cherubims in singing anthems of praise to God and the Lamb ! How, in a spiritual sense, he stands upon the top of mount Pisgah, and views the glorious inhabitants of the Canaan above ! This day the blessed Jesus appeared to my soul in all his beauty and glory. O my soul, how precious is the dear Redeemer, when I am drawn to him ;—can sit at his feet, and listen to his words which are sweeter than the honey, or the honey comb. Then I am humble—then I am happy, all is well, every thing is right. O blessed Jesus ! order all things in love, in mercy for thy humble followers. Oh, may we never, never, fall out by the way !"

The reader is now referred to writings of her last sickness, for further information of her state.

At one time, " for a number of weeks I have had but little sense of the glory, loveliness and beauty of the dear and only Saviour ; still have felt the truths contained in the word of God ; and could see, clearly see, that God is of one mind, and none can turn him ; that he cannot change, is all the consolation the Christian can have." At another time, " I must mourn the absence of the comforter ; and it is sin, truly it is sin, that is the cause of all my troubles, anxiety and perplexity. Notwithstanding all my later distresses, this day about noon, as I was resting myself on my bed, I again beheld the glory of God, the sweet, the lovely Jesus. O, how preceious, how *exceedingly desirable !* O my soul, how canst thou part with so sweet a guest ! Yet this treacherous heart will again lead thee astray. O my divine Lord, my teacher, my blessed intercessor, what can I do without thee ; and I am entirety helpless, and dependent on thee for a heart to live to thy glory !"

" Lord's day. Have had a view of truth. O, how precious is Christ, how sweet the bread of life, how tasteless all things here below, when the soul can behold its beloved ! But how distressing to lose sight of the blessed God, and things divine ! It seems as though the soul would sink under a sense of its own vileness. Surely there is none but Christ can hold us up ; if he shine upon the soul, all is well. Whatever outward troubles are, one kind look from our heavenly Father will make them all disappear. My heart, thou art prone to wander—prone to get away from the God of love. But in that world where sorrow and sighing

are done away, where sin can never enter, every vessel is full. The language of every heart is, Holy, holy, holy, is the Lord God!"

At another time, "last night being more unwell than usual, could get but little rest for this frail body; however, my mind was fixed on yonder world. I thought I could see by faith the unspeakable happiness of saints in glory. O the wonderful, wonderful mercy of that God who hath conducted them safely through all difficulties and dangers to complete felicity! There we behold them all circled in the arms of redeeming love, clothed with the blessed Redeemer's righteousness. How bright they shine! Where is the soul that has drank at the fountain of the waters of life, that does not pant, and thirst, and long to be made more holy?"

In another place, "I can see the unspeakable happiness, joy and pleasure every believer hath, that can drink at the fountain of the waters of life! How clearly do I see that Christ is the bread and water of life! Every thing here below vanishes and is gone when the soul is swallowed up in God. But, alas! these views are generally short. Many times before the setting sun, I lose sight of the blessed God. O my heart, my *treacherous* heart! Happy is the soul that is kept in the path of duty, that may daily come and lean on the bosom of its Lord and master, and breathe out its desires."

After being entirely confined, as her distresses, sufferings and weakness increased; so her consolation abounded through Christ. It seemed to be her unspeakable joy in Christ which supported her weak and decaying frame. She appeared many times almost absorbed in immortal glory. One evening, a few weeks before her death, she had been able to converse but little for several days, her brother coming into the room, she desired him to sit down. She appeared enraptured with Emanuel's bleeding love. It seemed to exhaust her but little to speak of it, which she did in the most solemn manner. She also addressed the whole family. Many pious connections and friends often resorted, (of whom there were many in the neighborhood,) to hear her dying words. One serious friend came whom she told, "you have come too late; but let the blessed Jesus be our theme while we live." When she could speak, the rose of Sharon was her theme. On a certain time she exclaimed, "O the glory of God! The glory of God! How soon would the soul that had a full view of it, leave this mortal frame!" At another time, when she could scarcely speak, she uttered, "a glimmer, a glimpse!" When asked how death appeared to her, she replied, "Death appears a solemn thing, but if I have the presence of a Saviour, I can die." When the pangs of death evidently came, being asked if she thought herself dying, she replied, yes. Being then asked if she was willing to die, she replied yes, I am willing. A few hours before her last moments, she opened her eyes, and looked around. One asked her, can you tell what you want? she replied no, "I cannot tell you what

I want, but I want you should all taste what I can't tell you of." Soon after this she bid adieu to every mortal object.

" O, could we die with those who die,
" And place us in their stead;
" Then would our spirits learn to fly,
" And converse with the dead.
" Then should we see the saints above,
" In their own glorious forms,
" And wonder why our souls should love
" To dwell with mortal worms!"

EXTRACTED.

An Estimate of the Christian Character.

TO ascertain the value of of characters, we should be able to make out the principles, and their influence, by which such characters are formed: their principles, as they relate to the divine will; their influence, as they affect society; or in other words, their sentiments and views in the relation they bear to God, and the effects of those sentiments and views in the relation they bear to men. With respect to the former, we are certain it is the will and command of God that we should be humble, thankful, and holy: and these tempers of mind the principles of a Christian beget, nourish, and perfect. By the knowledge of himself and of his God, he is able to discern something affecting, and abidingly impressive of the vast disparity there is, in every point of view, between a sinful worm of earth and the adorable Jehovah. This makes him feel little and worthless in his own account. And, while it serves to restrain and counteract every temptation to be proud, and high-minded, and to dispute the right of his Maker to dispose of him, and to act toward him as he pleases; it has also a happy tendency to render him less affected by the applause or censure of mortals, and less liable to be hurt by either. He knows he is nothing in himself but imperfection: and this is a reason why he should submit to God, and be patient towards men: a reason which enters into his feelings, and is interwoven with all his religious sentiments: a reason which he can no more divest himself of than he can cease to think. His principles must inspire him with thankfulness; for they originate in the knowledge of that mercy of God toward him which has passed by others, and of which he deems himself the most undeserving, and the most unpromising subject. He is sensible he is saved by grace; taken into favour with God by the righteousness and death of an exalted surety, provided and accepted for him. He knows he is delivered from wrath through him; that the blood of his Prince was the purchase of his ransom; and that by virtue of this grace towards him, nothing shall be allowed to befal him which his reconciled Father will not render subservient to his good. His Saviour loved him and gave himself for him; and declares, in consequence thereof, he shall never perish. Every believing consideration of this surprising grace is a pure spring of gratitude that must exist as long as he is able so to reflect.

The Christian's love, holi-

ness and obedience, must be traced to the same cause, and flow from the same source. The knowledge of the Lord's love to him, prompts and disposes him to love again. The author of this grace being holy, is a cogent reason why he should be like him; and a conviction of his character, in this view, as supremely excellent and amiable, supplies the desire of being like him, and instigates to prayer for the same end. But he receives the spirit of love and holiness in the grace that extricates him from ignorance, bondage, and death.

His obedience springs from a sense of obligation, founded in this very principle; and will be preserved and regulated by it; and, were it to meet with no opposition from his sinful nature, would be as perfect in degree as it is in kind. He loves his Saviour with his whole heart. His subjection, therefore, to him is voluntary and of choice; and every failure therein will be his punishment and his grief. He was bought for the service of Christ. This he has been taught: and he must prefer this service to every other, because only in it he can be easy, comfortable, satisfied, and secure. His mind is enlightened to discern its propriety and beauty, and his heart is formed to relish its sweetness. It is in this service, in a word, his freedom consists, and in it alone his best pleasures can live; and as obedience to his Lord and Master thus corresponds with the leading desires of his mind, growing attainments therein will constitute the principal views, wishes, and pursuits of his life. To honor and please him is indeed the native, unequivocal language of the Christian's principles, and the ardent breathing of his heart.

A creature thus related to the Lord in the way he has appointed, from the principle he has implanted, and for the end he has purposed, must be a character infinitely valuable in his account. It is a character formed by himself, for himself, and after the image of himself; and cannot therefore, be less than his pleasure and delight.

The happy effects of these principles, &c. for the good of society may be naturally expected, and easily determined. It may, indeed, be supposed that the workmanship of divine grace should be designed to answer some good and valuable purpose to the bulk of mankind: and their being called the light of the world, the salt of the earth &c. are testimonies in favor of the beauty and usefulness of their characters, which their tempers and practice may be supposed to justify and confirm. Their holy dispositions and examples must emit, like the sun, a sacred brightness, excellent and glorious: and by another similitude, must serve to counteract that tendency to putrefaction and destruction, which is universally visible in the principles and manners of men about us.

The love of Christ cannot live in the heart without the love of our neighbor for Christ's sake. This is the noble and valuable characteristic of grace. It is that which can do all things, and bear all things for the good of another; and that which makes

the righteous more excellent than other men. It seeketh not her own, thinketh no evil, and means and wishes none. The Christian, therefore, inspired therewith, is above serving himself at the expense of another's good, or on the terms of another's injury. The cunning and art usually employed for this purpose, enter not into his composition, and are denied by his principles and calling. His rejoicing is in acquisitions of a very different kind, to wit, in those of simplicity, uprightness, and love. He need not seek to profit himself by circumvention, fraud, or overreaching; for his heavenly Father hath promised him every thing needful without; and his faith supersedes the use of such practices, and his conscience and peace would be violated thereby. That frame of mind which constitutes him upright with God, will render him the same towards men. But love inspires pity, and pity, under the government and influence of truth and grace, will be directed toward every case of known distress, whether of an enemy or friend. Hence a Christian is set for the defence of the injured, and the relief of the afflicted. His Saviour commiserated and helped him in trouble, and has set him an example that he should follow his steps. He considers the exigent and needy as having a legal claim upon him for some use of what the Lord his God has lent him with that view, whether it be little or more: and to withhold from the poor and afflicted, he is taught, is to rob and to deny his Maker. The same principle which inspires compassion and tenderness will make him ready to forgive. He has had much forgiven himself, and it would be criminal in him to be backward to show the same kindness to others. But a good man will guide his affairs with discretion; he is ever merciful and lendeth. Hence the Christian will be industrious and frugal, temperate and prudent, that he may be able to give to all their due, and be generous and charitable therewith; to owe no man any thing, but to love. In a civil capacity, his obedience to the powers that be, is what he owes to that God who hath ordained them to rule: and the same reasons which induce him to fear the one, prompt him to honor the other. He is therefore peaceable and quiet, and willing to render to Cesar the things that are Cesar's, as well as to God the things that are God's. As a parent he is desirous to have his offspring happy in the fear and knowledge of God. The grace that has instructed and saved him, lays him under the obligation of instructing and saving them, by every mean in his power, which precept and example can supply. In the character of a master he is concerned to be just and faithful, tender and kind; not requiring what is unreasonable, not withholding what is due; and in that of a servant to be diligent and upright, humble and meek; careful of his master's property, interest and credit, out of regard to him whom he owns and serves as his master in heaven. Thus in every capacity the Christian fills, in every relation he sustains, in every business he undertakes, he acts by a perfect

rule, the word of God, and has a principle correspondent thereto, in his heart, to act from; by which such a rule becomes more or less attainable and pleasant. The law of uprightness and love is in his heart, and his concern is to incorporate it with his life. To this he is called, and for this is more or less capacitated and qualified, by having Christ in him the hope of glory, and the source of strength and sufficiency.

The Christian's principles and character, therefore, when truly exemplified, are calculated to diffuse lustre and happiness in every direction. He is in favor with God, and the native influence of that state is to be a blessing, and nothing but a blessing to men. Contemplated in this view, his value is beyond estimate, and his worth above the power of calculation to ascertain. May grace only enable every disciple of Christ to act in character, and his price, to true wisdom and discernment, will appear above rubies. H. K.

[*Phil. Mag.*

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Litchfield, July 8th, 1808.

REV. AND DEAR SIR,

AGREEABLY to promise, I proceed to give you some further particulars of what God has been doing for us here, in the revival of his work. This I should have done before, only as I have been prevented, by ill health, absence from home, and the necessary calls of parochial duty.

In speaking of the commencement of this work, and a few facts that stand connected with it, I cannot but think it worthy of notice, that though there have been one or two instances, in this town of some unusual attention to religion, yet there never has been known from its first settlement, any thing like a general awakening; nothing like what we have now seen.

In the years 1740 and 41, when there was a revival, throughout almost the whole of New-England, this was one of the places it did not reach. Those, who were then inhabitants of the town, and members of the church, with the exception of a few individuals, were bitterly prejudiced against the work, and were united in determining to keep it out of their borders.—So violent were the majority of the church, in their feelings, toward those of their brethren, who went into the neighboring places, to see what was passing, and to hear preachers of the day, that they publicly censured them. Let the awakening go where else it would, here, they seemed to say, it should not come. The effect was, it did not come here. And from that time, until within about a year since, though the towns around, have been often visited with refreshing showers of divine grace, this has remained comparatively, *like the barren heath in the desert.*

But what is particularly worthy of notice is, that God never appeared again to visit this place, by his Spirit, in any thing like a general awakening, until the whole of that generation, which virtually forbade him to come, were in their graves.

And in speaking of facts, as they stand connected with this work, will it be thought improper to mention one, which, however remote it may appear in its aspect to some, I cannot, however but consider one, of real importance, the *uncommon liberality*, of the people of this place, in supporting the institutions of the gospel. This is well known, by all, who know any thing of their history, for the last ten years, and has often been spoken of as remarkable.

Not only have they been liberal, in providing themselves with the *means of grace*, but have been as a people very exemplary, in their *at-*

tendance upon them. For a number of years past, there has been observable, a growing regard to the public worship of God, and an increasing attention to the instructions of his house.

The *public catechizing of the children*, also, which in the summer season, has for a number of years been attended to, in the interval of public worship on the sabbath, seems, in the judgment of serious people, to have been greatly blessed. Many of the rising generation, who are now hopefully the subjects of the awakening here, are among the number of those who were formerly present at those seasons, and who could not only repeat the shorter catechism, but who, it is presumed, understood something of those important truths, contained in this excellent summary of Christian doctrines and duties.

And among the facts more *immediately* connected with this revival, I would mention, that for a number of months preceding its appearance, *the church had been gradually awakening from a state of slumber, and Laodicean lukewarmness, to some degree of Christian zeal in duty.* An uncommon union of sentiment was found to prevail, among the members, with regard to the importance of discipline. Several cases of disorderly walk were attended to, with hopeful success in producing a reformation. Others remaining incorrigible, after being tenderly dealt with, were promptly cut off from the communion of the church. From this, brotherly love appeared more and more to increase. Those that loved Zion, were found oftener speaking one to another of her interests, and an uncommon spirit of prayer began to prevail.

Although in times of the greatest stupidity, there have been those (a goodly number I trust) who have been pleading with Zion's God, in longing desires, that his goings might be seen in the midst of us, in a general out-pouring of his Spirit; yet in the winter and spring about a year since, I find from enquiry, that the number had greatly increased, and that their seasons of devotion, were uncommonly animated. Indeed the spirit, which fired their bosoms, became continually more and more visible, in an uncommon engagedness, in every thing relating to the Redeemer's kingdom, though no one was then thinking of it, as a token for good.

Some time in April or May, a sermon was preached from Rom. xi. 7. *But the election hath obtained it, and the rest were blinded:* and though there was nothing, either in the matter, or in the manner of handling it, different from multitudes of other sermons, which the people had heard upon the same subject; and though no peculiar effects were at the time expected by the preacher, yet I now recollect, that this sermon was soon after observed, to call up the feelings of opposition to the character of God, more generally through the congregation, than almost any that had ever been preached here: and it was spoken of as a very favorable omen, that the naked truth, plainly dispensed, should now for the first time almost, excite so much attention and interest.

From this time, there was evidently an uncommon solemnity, and deep attention to the great truths of religion among *sinners;* and a very uncommon engagedness among *Christians*, for several weeks before there was any other appearance of an awakening. As yet, however, there had been no special seasons, either for social prayer, or conference. At length it seemed to be a pretty general impression, on the minds of praying people, that something must be done. Accordingly it was agreed upon, to hold meetings for special prayer, in the different districts of the society, successively. Several evenings in the week were devoted to the business; the doors were opened for all; and the meetings wherever they were held, were crowded. Scarcely had these prayer meetings travelled the circuit of the different districts in the society, before it was evident that God was visibly present among us. Like an electric shock, the heavenly influence seemed to be felt at once, in almost all the different parts of the

town. One here, and another there, deeply convicted of sin, overborne with a sense of their undone condition were known by those, who were observing the signs of the times to be crying out together, *What shall we do to be saved?*

You will probably expect some account of the appearance of those, who have been the subjects of this work, in the different stages of their exercises. In giving it, I might relate many particulars, interesting to the serious mind; yet as it would be speaking of living characters, it is, in my opinion, a subject of extreme delicacy. I can only observe, then that the general features of this work, have been such as is common, at such times.

The commandment, brought home with power to the conscience, by the Spirit of God, seems to have been the principal instrument, in his hand, in first awakening the sinner to a sense of his danger; and then, in slaying his hope of self righteousness. His first impressions, have been observed to arise from a deep and affecting sense of the purity and extent of the divine law; its awful penalty; the full conviction that this penalty will be executed; and that he must be the unhappy subject of it. It has been common to hear persons in this situation, with the sentence of condemnation in themselves, crying out in bitter anguish, "I am undone." "I am gone." "There is no hope for me." "I am the enemy of Almighty God." "I have been all my life opposing God with all my heart, and I now see it, and I see how unavailing it is to contend with the Almighty." "I can see nothing before me but destruction uncovered, and as I now am, I am fast hastening to it: Tell me what I shall do to be saved?" "Will it be enough, if I pray so many times in a day?" Or "If I will devote myself wholly to my bible and to my closet, how long will it probably be before I shall find comfort?"

The first stages of conviction in sinners have generally been marked with very strong desires *to do something* to recommend themselves to the favor of God; and with the full persuasion that they could do something acceptable: and I do not believe, in a single instance, by all that has been said, that any one individual was ever beat off from this notion, till he had tried it out and thoroughly spent the whole stock of strength, that he had thought sufficient for his purpose. And this is probably one of the ways, which God takes, to convince the awakened sinner, that his own strength is weakness, and to prepare him to resign himself up, to the disposal of sovereign grace.

That opposition, which naturally exists in the human heart, to God, his law and government, has never failed, that I recollect, in a single instance (where I have had opportunity to observe persons under conviction among us,) somehow to manifest itself. It has been, however, much more apparent, bold and obstinate in some than in others.

It has been very common, to arraign the rectitude and wisdom of the divine dealings with creatures; and especially as to what is revealed concerning *God's purposes*, to save some, while others are left in their sins to perish. In view of this and other bible truths connected with it, so humbling to the pride of man, I have been amazed while I have often heard them exclaim, "It cannot be just. If God is what he claims to be, why does he not save us all, since he could do it by a single word?" "Why should he leave us, in this torment, through a hopeless eternity?"

If such feelings of opposition, when comparatively dormant, make every natural man, *like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*; how must he appear, when those feelings are roused into more lively exercise? The case of the convicted sinner, as it has been generally exhibited here, will answer the question. Excepting that for the *living man there is always hope*, it is truly hell begun. It is a state of existence made up almost entirely of a deep conviction of wrong conduct and at the same time of a love of sin; a pride of heart and obstinacy of character which forbid him to repent: an opposition to, and hatred of God and all good; and *a certain*

fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

When we contemplate what the distress and anguish of any soul, thoroughly awakened to a sense of its danger by nature *must be*, I need not describe more particularly what it *has been* here. I will only say, that in many instances it seems to have been too big for utterance, expressing itself in deep solemnity, or rather a kind of sullen gloom on the countenance; and in others venting itself, in tears and sighs and groans.

But as to the *time of its continuance*, it has pleased God to cut short his work, in mercy: though in this there has been nothing uniform. In some the hopeful change has been preceded, by very lengthy, painful and trying convictions: in others by those that are shorter, and perhaps more severe: in others by shorter still, and yet more tender and gentle: and others have scarcely been apprized of any conflict or controversy, before they have found themselves in the comfortable enjoyment of a hope of acceptance with God; and apparently in the lively exercise of submission, humility, and love. The period of conviction, that has preceded a hope, I believe has not usually been more than three or four weeks. And yet there are some, (and their situation claims the prayers of all God's people, who remember their *own affliction, the wormwood and the gall,*) who were among the first that were awakened here, that are yet wandering in darkness, and see none of that cheering light that has been graciously imparted to others. God is a Sovereign, and as such he will be known. As such let us acknowledge him, and wait with reverence, his disposal of us and of ours.—Of those who hope they have become new creatures in Christ Jesus, some have been brought out of darkness and distress, into the light and liberty of the gospel, with *a song of praise in their mouths.* They can tell all the several steps, by which their eyes were opened, and by which they were led on to the discoveries which they have of God and themselves. Some again not knowing any particular time of a change, can only say, *Whereas I was once blind*, to the beauty of divine things, *now I see.* More generally, the subjects of this work, seem not to have thought of entertaining a hope for themselves, until some time after their Christian friends have, in their own minds, obtained a charity for them. In conversation you would hear them complaining that they had lost their convictions; that they could not get that frightful sense of future punishment, and of the wrath of God, due to sin, which they had been accustomed to have; that their hearts were growing hard and stupid, because they could not weep as formerly; that they saw themselves to be greater sinners than ever, and every day discovered some secret lurking place of iniquity, that they never had found before; not knowing, or not considering, that these, when found in connection with other views and exercises, which are the more *common fruits of the Spirit*, are among the best evidences of sound conversion from sin to holiness. And when they have found peace, it has been in a way, *which they had least expected*, and probably never before thought of. They have often expressed their astonishment, to find how easy a thing it is to believe in Christ, and have the comfort of it, whereas they had before thought it, of all things the most difficult. In several instances I have noticed, that they have had the first tokens of their acceptance with God, in finding *an entire change in some wrong disposition of the heart*, which had been a source of the greatest trouble to themselves; and which had been most noticed to their disadvantage by others. Upon looking back, and comparing the views and feelings, which they now have, with those that before actuated them, they perceive their hearts to be fixed entirely upon new objects.

If they had been *supremely devoted to the world* and its guilty pursuits, they are now brought to understand the apostle's meaning, where he says in view of the Lord Jesus Christ, *By whom the world is crucified to me, and I to the world.* If they had al-

lowed themselves to *be peevish and fretful*, upon common occasions, with little or no provocation, they are now brought to *be still*, and to remember that the hand of an overruling and an all-controling God, is in every thing.

If they had been of a *jealous disposition*, suspicious that their neighbors were not friendly, and thus sour and morose toward them, and rather inclined to render evil for evil, they now find it difficult to believe that they have any enemies, and impossible not to love them, and to seek their best good.

If they have been accustomed to think that *their lot was hard in the world*, and that because they were not in affluent circumstances, they were very poor, and to complain that the ways of God, were not equal, they now feel content with a competency, and in the enjoyment of God and his blessing, speak of the fulness in which they share, and of being dealt with infinitely better than they deserve. These things, I know are common evidences of Christian experience, yet I cannot give you an idea of the character of the work here, without just mentioning them, from particular instances now in my mind.

And with great gratitude would I mention, that though there are more than two hundred who have expressed a hope for themselves, that they have within a year past been brought out of the bondage of sin, into the glorious liberty of the children of God, yet in no one instance among them do I recollect, that there is any reason to apprehend, a want of sincerity.—God grant that there never may be.

The testimony of the Spirit of God, in this work, has uniformly been, in favor of those *peculiar and distinguishing doctrines* of the gospel, which while they prostrate the creature in the dust, exalt, and give the throne to Jehovah; such as *the depraved and totally undone condition of man; his entire dependence on divine grace, reigning through righteousness in Jesus Christ;* the unlimited sovereignty of God; *his unchangeable decrees* and the like. There may have been instances, in which there have been objections to these doctrines, as stated by those, who hate them; but never have I known any where they have been fairly stated, and clearly explained in the light of the gospel.

It has been already mentioned, that the awakening made its appearance, in almost all parts of the Society, nearly at once. This is an important fact, as it shows that it did not operate at all by sympathy or fashion, as the enemies of revivals often alledge: as does the fact, that the work has not been confined to rank, character, age, colour, sect, party or any condition in life whatever, but has gone just where it has been sent by a most gracious and wonder-working God.

God has taken occasion to manifest, by what he has been doing here, not only that *he would work*, and *that none should let it;* but that he would work, and that no one besides *should have the glory of it.* Ministers have had little else to do, but to look on and see the Lord display himself. Though he has sent many faithful laborers into this his vineyard, and though doubtless he has, in some way though remote, blessed his own means, yet it has been singular to observe, in how few instances, the preaching of the word, has appeared to be the *immediate* cause, either of first calling up the attention of sinners, or of afterwards giving them comfort. It has more commonly been some providence which we should call accidental or trivial, that has proved to be the barbed arrow of conviction. Sometimes it has been a word only, dropped by a friend or a neighbor in an ear prepared to receive it. Sometimes it has been only a look of compassion. Sometimes it has been merely the reflection of one's own mind; and sometimes perhaps a dream.

I have been forcibly struck during the awakening, with peculiar and manifest interpositions of the dread majesty of heaven and earth in a way of displeasure against *vain and trivial assemblies*, or *pleasure parties*. Two instances of this, are perfectly fresh in my recollection. One was, at a pretty early period, in the revival. A number of young

misses, at a school here, had a stated exercise of this kind. Some of them, deeply impressed, refused to join in it, as usual, and were severely frowned upon, by their mates, who declared, at the same time, that nothing would keep them from attending, the evening, that was approaching. But before the evening came, the solemnity became so general through the school, that very few, if any one had the hardihood, if they had the least disposition, to join in the amusement.

The other instance, in my mind was some time the fore part of December last. Several young men, who had felt themselves greatly restrained by the prevailing seriousness, determined that it should be so no longer. Accordingly they fixed on the then approaching Christmas for a ball; and gave out that if it could not be accomplished otherwise, they would go abroad for company; for a ball they would have, in spite of all the superstition of the young people here; and were all engaged in making their arrangements for it. In the midst of their folly, a number of the most active of these young men were deeply impressed; relinquished their favorite object; and before the day arrived, were prepared to spend it with the people of God, in prayer and praise, to which it had been previously set apart, by this, in concert with the neighboring churches. I know of no other attempts of the kind that have been made during the revival, and am happy to add, should they now be made, they would prove unsuccessful. The hearts of by far the greater part, who have been the principal advocates for worldly amusements, are now, I trust, on a better good.

I cannot conclude, without giving my testimony to the truth, so abundantly taught in the word of God, and so evidently illustrated by fact, *that the eternal and unchangeable God, is a prayer-hearing God.*— This precious season of refreshing from the presence of the Lord, seems to have commenced, as has been mentioned, in answer to prayer. After God had shown himself merciful, in calling a number into his kingdom, the work seemed to cease, about the beginning of September last. How reluctant God's people were to let him go, without further displays of his grace among us, can be better conceived than described. It was recollected, in the midst of our anxiety, though there were many private praying meetings, that the church had never as yet come together, as a church, particularly to solicit the further continuance of the Holy Spirit among us. It was no sooner mentioned, than adopted. The first was a general, and a very solemn meeting. In less than a week, there were a large number of new instances of awakening. These prayer-meetings of the church, have from that time, till the present, been kept up weekly, and are attended with great zeal and interest. And blessed be God, the showers of divine influence continue to descend. His work, I must say, appears to have run parallel with the disposition there is observable in Christians to call upon him; and thus I believe it ever will be,

"*Ye humble souls, in every strait,*
"*On God with sacred courage wait,*
"*His hand shall life and strength afford,*
"*Oh, ever wait upon the Lord.*"

With fraternal respect, in the labors of the gospel ministry,
I am, dear Sir,
affectionately Yours,
D. HUNTINGTON.

POETRY.

.....

God Glorious in Condescension.

AWAKE once more, my lyre, and sweetly move,
To strains harmonious with redeeming love.
Let others sing the glories of the field,
The blood-stain'd falchion, and the shiver'd shield ;
Of heroes skill'd in slaughter, great in arms,
And laurels pluck'd in blood, defeats, and palms ;
In strains e'en worthy of my subject tell,
How this host vanquish'd, and that bravely fell.
A nobler theme inspires my heart ; the plan,
A God in treaty with rebellious man.
A God, self-glorious, underiv'd his bliss,
His all perfection, and all counsel his ;
Equal his power, of dust, or stones to raise,
A world of seraphs to their Maker's praise ;
Encompassed by worlds on worlds, his throne,
From each whose wisdom reflex ever shone ;
A spirit boundless, yet for ever full,
Wide as existence, just, as wide his rule ;
Swift at whose presence earth's foundations fly,
Beneath whose thunders worlds dissolve and die ;
He lowly bending from his lofty seat,
And suing peace with rebels at his feet !
With man ! base man ! to whom all ills belong,
Man first....man last....man only in the wrong :
Rude and ungrateful, helpless and forlorn,
An heir to mischief, and to misery born.
Man daring war with Heav'n, on Babels rear'd,
And God indulgence asking, to be heard.
Reason ! his boast of reason, still the scorn,
Foe to his God....God's vengeance still forborne.
On his own ruin bent, in ruin brave,
Yet God more fix'd the ruin'd wretch to save.
Oh ! for an angel's heart, an angel's tongue,
On this vast theme, too deep for mortal song ;
The end, the means, the glory to display,
And pour on night-swath'd man the heav'nly ray.
The end, salvation ; means, Emmanuel slain ;
The glory, God still just, tho' mercy reign.
God condescending to a human form,
To meet on equal ground an adverse worm !
To end the strife, and glut insatiate pride,
Concentrate every crime in deicide ;
Jesus the Prince of life and glory's giv'n
To the mad world, assailing God and Heav'n.

By his own death to purchase peace for earth,
And by that death, to give the world new birth.
By arms of love to vanquish; and to heal
The breach of peace; the broken law fulfil.
For this he comes, unfolds the wond'rous plan,
Sinks the consuming godhead in the man;
Obeys to death and suffering, ev'n to blood,
Wrests from stern justice the avenging rod;
While the glad terms of peace, still meet disdain,
E're blood be spilt, and Jesus pleads in vain
To reconcile to God the hostile train;
While leagu'd with man, the pow'rs of hell oppose,
And victory hovers on the combin'd foes;
He yields his life, and seeming to submit,
Frustrates their scheme, and triumphs in defeat.
Tis finish'd, the expiring Conqu'ror cries,
Confirm his word, rocks, graves, and darkened skies.
Tis finish'd, grace o'ercomes; and now to nought,
Thy prowess, daring world, and wisdom's brought.

Mysterious wisdom! more mysterious love!
Too deep to fathom, and too high to prove.
Look down, ye seraphs, from your blest abode,
And learn from earth the glory of your God;
Ye, erst pure spirits, now beneath his ire,
Look from the nether world, and once admire.
Saints, from the spot where your Redeemer trod,
For you the wine-press of the wrath of God.
Hymn you the wisdom, glory and the grace,
Exhaustless as the theme, and pure, your praise.
From Zion let the grateful song arise,
Like clouds of incense to the list'ning skies:
Ye angels, catch from her th' enrapturing lay,
And harp to harp, thro' Heav'n the strain convey.
Glory to thee, great former of the plan,
To thee, its blest executor, God-man.
To thee, its life, blest dove, an equal strain,
God, all in all, in glory ever reign.

Donations to the Missionary Society of Connecticut.

From a friend of Missions, 1000 religious pamphlets, to be sent to the inhabitants of the new settlements.